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so that Cill-sleibhe and its "canonesses" there were not without friends and religious society, for comfort and counsel in those troubled times. Lucas, the author of the "*Histoire Monastique*," also tells us that "*Darerca Moninna de Kilslebé estoit de la familles des Roderics d'Ultonie.*"

The plan of the church of Cill-sleibhe-Cuillinn given at p. 101 has been executed by H. S. Foxall, Esq., C. E. ; he has also furnished the drawings of the closed door and of the window, engraved at p. 99. The irregularity of the western wall affords an example of that carelessness in measurement of which the ancient builders were so often guilty. A portion of the south wall of the Anglo-Norman addition has been built with a batter, five feet in height, which has preserved it to the present day quite perfect.

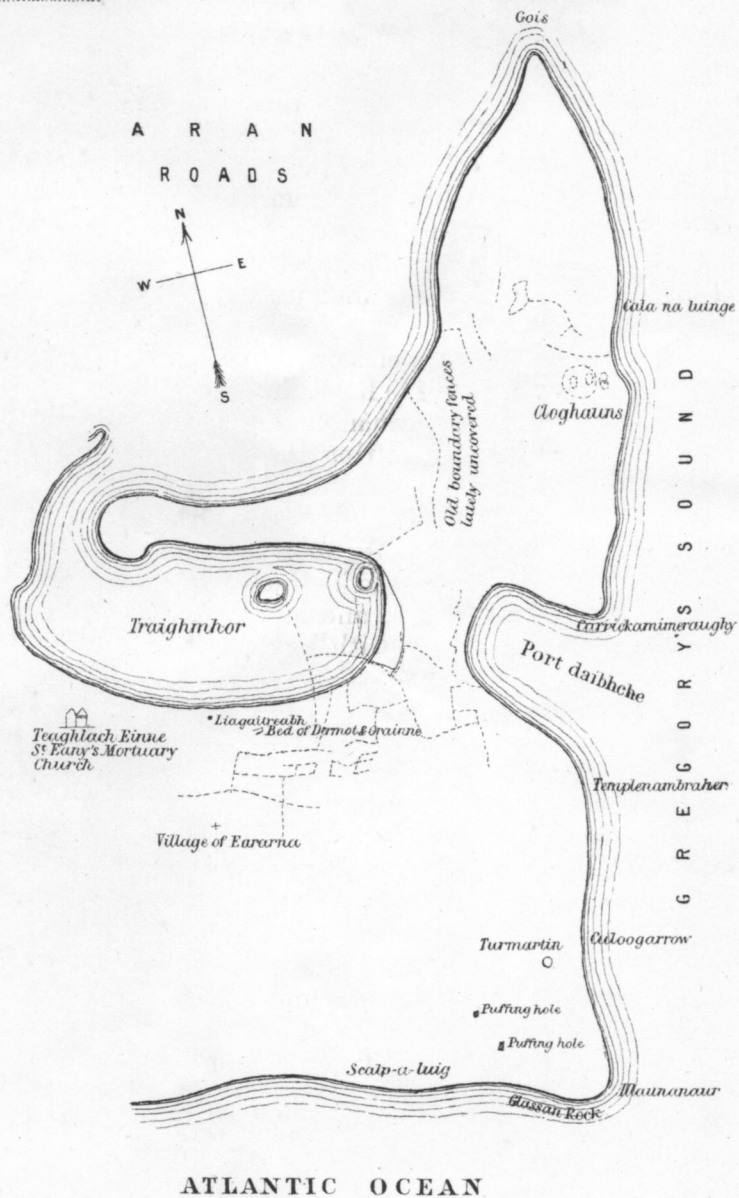
NOTES OF SOME ANTIQUITIES ON ARANMORE, IN THE BAY OF GALWAY.

NO. I.—IARARNA.

BY THE REV. WILLIAM KILBRIDE.

IARARNA is the extreme southern part of Killeany, one of the six townlands into which the island of Aranmore, in Galway bay, is divided. The south-eastern portion of this "Quarter" lies low and flat, and protrudes out some distance in the sea, opposite to Straw Island. Some twenty or thirty years ago it formed, for the most part, one level plain of sand, of from ten to fifteen feet in height. Since then, the sand has been almost all swept by the winds into the sea, and the limestone rock on which it rested left bare. In consequence of this denudation, several objects of great antiquarian interest have been disclosed, which, up to that period, were unknown to exist there. These ancient remains, so lately revealed to view, are very curious, and deserve attention—not from any novelty of construction,

The dotted lines are
ancient walls until
lately covered by the
sand



MAP OF A PORTION OF ARAN ISLAND.

Drawn by W. Rowan.

Forster & Co Lith. Dublin.

size, or shape, as there are several of exactly the same description scattered in different parts of the island—so much as from the fact of their having been built on the solid rock beneath the large sand-plain, which completely covered them to the extent of several feet above their highest parts.

These ancient remains consist of—1st. Two clocháns; 2nd. Several double stone-wall fences, some of them running through part of Traighmhór, while others terminate at the very water's brink, and seem to have extended outwards under the sea; and, 3rd. A structure formed of flags placed on edge, and corresponding in size and make with the flag-cells on the islands usually denominated Dermot's and Graine's beds.

Captain Rowan, of Belmont, Tralee, while on a visit here in the summer, took a lively interest in these relics of by-gone ages—had the clocháns cleared out of the sand and *debris* filling them, and during the process of excavation uncovered some human bones and an entire skeleton, which will be referred to hereafter. He also sketched the clochans, and mapped out the locality in which they lie, together with the stone walls and “bed”—thus, from the plates lithographed from his sketches, and accompanying this paper, enabling the eye to take in with a glance the features of the place, and the position the old remains occupy.

A few preliminary observations, however, on the whole district, may not be deemed unnecessary here, as Captain Rowan's map only illustrates the portion on which the remains are found.

The east side of the three islands of Aran contains several extensive sand-plains, and may have been in former ages one continuous and unbroken sea shore. At Kilmurvy there is one; another in the village of Monaster; Kilonan comes next; and to it succeeds the one at Iarárna. Passing over Gregory's Sound, we find a large portion of the middle island near the sea almost composed of sand; crossing again the Foul Sound from Sand-head, we arrive at Innis Saor, and find the sand occupying the entire sea border, and extending some distance along the Sound, between it and the Clare coast.

It is allowable to conjecture that the sand in all these places was deposited at one and the same time. The old remains found under the sand of Iarárna lead us to suppose they must have been erected, anterior to that period. It is, no doubt, difficult to understand how this can be, as the clocháns and fences seem to be comparatively modern. The "bed," it is true, belongs to more ancient times, being connected, as many suppose, with the mythology of the Pagan Irish. This, however, only brings us back to the second or third century of the Christian era; but unless some more plausible way can be found for accounting for the accumulation of sand over these ancient structures, it must be referred to a date posterior to their erection.

Iarárna comprises the southern extremity of the townland of Killeany. The Glassan rocks lie to the south, at the entrance of Gregory's Sound. These are horizontal table-rocks about twenty feet above the sea level, from which the superincumbent strata of limestone have been detached and washed away, to the depth of fourteen feet, by the action of the sea, thus leaving a perfectly level and smooth platform of great extent on the sea-side margin of the cliff. This natural *promenade* has been much frequented by visitors—many of whose initials and names are incised on the smooth faces of the vertical rocks on the land side. In the spring and summer months, old men, now too feeble to battle with the elements and work the light canoe in either calm or storm, and young boys, as yet unpractised to handle the frail oar, resort here in numbers, and, with either hand-lines, or rods of seasoned willow, fish from the brink of the rocky platform. In certain seasons the "take" is abundant; and they not only supply their own families, but have some for sale.

Fishing from a high ledge of rock, with the sea rolling and tossing beneath, is a rather appalling occupation to the unpractised eye and giddy head, and also not unattended with danger, as the following fearful incident, which occurred here, fully testifies:—

In 1852, on a calm, mild day, when the sea rolled sluggishly along in gentle undulations, several persons were seated on the platform, quietly chatting and enjoying

the warm day, holding their lines and rods suspended over the rock, waiting patiently for the nibble of the hungry inhabitants of the deep playing in tiny shoals around its base, while they fearlessly stood without a single thought of their impending danger on the margin of the ledge; when, suddenly, and without the least intimation or warning of any kind, a huge mountain mass of waters rose up as if by magic, swept over the entire rocky platform, engulfing those stationed there, and then marched on with irresistible might until it met the vertical cliff on the land side, where its further progress was stayed; it then slowly retired, carrying along with it seven human beings, some of whom were immediately drowned, while the others struggled for a few moments, with blind frenzy, against their fate; but they also were soon swallowed up, and were seen no more. Several of their companions standing in close proximity, but in a higher position, providentially escaped. They, however, witnessed the whole occurrence, but were so stupified with the suddenness of the catastrophe, and the magnitude of the calamity, that they only could gaze on with awe and horror, unable to render the least assistance to their drowning comrades.

The Glassan rocks receive their name from the large quantities of "pollock" usually caught there. Its Irish name is "Ail na n-glasóg," or "glassán," from whence also is derived its English appellation.

South-west of the Glassan rocks are two large puffing holes, through which, when the wind blows from the west, with the least stir in the sea, the waters seethe and rush upwards as if from some huge caldron, and with terrific roar cast their white foam and thick clouds of spray aloft.

Passing along towards the village of Iarárna, the island rises up in a ridge-like shape, from whence we obtain a full and complete view of the picturesque and grand but stern scenery by which we are surrounded. In the distance, far off seaward, are the Brandon hills, whose outlines are faintly discernible through the light hazy mantle of bewitching blue with which they are enveloped. Our glance next rests on the cliffs of Mohar, raising their lofty heads in solemn, silent and majestic grandeur. Then we gaze for a moment on the Clare coast, until the eye rests on the

summits of grey Ceanbóirne (Black head), which often, of a summer's eve, when the sun is about to sink to rest, is lit up with a magic splendour and golden glory of such gorgeous beauty as words cannot express. Then right before us is Galway bay, surrounded by the Connemara hills, which, like towering giants, rise in the far off distance. Their rugged sides and summits are bathed in a soft, bewitching haze of purple; distance lends a dreamy softness to their giant forms, and the light vapoury mantle in which they are enshrouded mellows down the sternness with which a nearer view might invest them.

The little village of Iarárna is situated low down on the eastern face of the declivity, on the brink of the sandplain. It boasts of no great antiquity. Two or three generations, at the most, have only passed since the first cottage was reared there. It is marked on the Ordnance Map as "Eararna." The natives, however, always pronounce it "Iarárna," with the first syllable sounded as "ear," in the sentence, "ear of corn", &c. Its meaning is, "the hinder part, or extremity of Aran." "Ear" and Íar, in compounds are synonymous, as we gather from the word "earball" = "iarball," compounded of "ear and ball," the extreme member, literally "tail." The two last syllables "arna" of this word are an abbreviated form of the genitive case of "Ara," a feminine noun of the third declension whose regular genitive would be, "Arána," meaning "the Aran isle."

We now advance onward by the side of Gregory's Sound, and arrive at the site of "Teampol na m-Brathar" (tsampul ná mraw-ar), as marked in the Ordnance Map, of which not a vestige now remains. From this we proceed a short distance eastward until we meet "Port-Deha;" and here we must pause a while, as there is a legend connected with this little indentation, which deserves some attention.

Port Deha is a little hollow, or bight, of a rather rough and stormy character, but at the same time exceedingly beneficial, as large masses of seaweed enter there; and the hardy islanders combat the huge billows, struggling to rescue this useful commodity from their fierce grasp. This rocky, but tiny beach, is notable for the consummation of a great miracle wrought in favour of Endeus, the first Christian

teacher on these islands. The legend respecting it informs us that Corbanus, the Firbolgic chief of the Aranites, fled with rather precipitate haste, and without any apparent reason, from the island, on the approach of Endeus. The wonderful manner in which the missionary, and several companions, traversed over in a large stone boat from Garomna Head to the village of Cowrogh may have bewildered him; but of this we are not informed. He, however, fled in a disgraceful way—no one either contesting his claim or resisting his authority—and never rested until he passed the intervening sea, and stood in safety upon the Clare shore.

His mind, however, was not at rest. Fitful thoughts of his cowardly conduct flashed across and sank deeply into his perturbed soul. But while moodily revolving recent events, a happy idea emerged from the chaos of conflicting doubts and fears, and under its inspiration he resolved by one bold stroke to decide his own fortune, and at the same time test the stranger's claim to supernatural protection.

This he effected in the following manner:—Corbanus filled a large barrel with corn seed, placed it on the shore, saying, that if Endeus was the favoured one of the celestial powers it would be soon transported by some means over the sea, and reach him safely. If this were done, the miracle would decidedly prove that all hopes of regaining his abandoned principality were utterly vain, as heaven no longer favoured his cause, but that of the Christian missionary; whereas, if the barrel remained stationary, this would be a happy omen, assuring him of success in his contemplated struggle with the usurping stranger, who had not only deprived him of his patrimony, but also lowered his self-esteem, and degraded him from his chieftain's rank.

The barrel containing the seed corn soon set his doubts at rest. It was removed without human agency from the Clare shore, wafted gently over the sea, until, at last, it reached the small beach of Port-Deha, leaving behind it a luminous and tranquil track, which, some aver, exists to the present day, thus marking out the path which the vessel traversed on this occasion. The little beach, we are told, received its name of Port Daibhche (dow-ke), (and not Deha, as corruptly given on the Ordnance Map), from this

wonderful event, which O'Flaherty mentions in the following terms:—

“There is, on the east side of this island [Aranmore], Portdoibhche, i. e. Portus-Doly [recte, *Portus Dolii*], mentioned in St. Enn's life (cap. 16), now corruptedly Port-eiche; and in each of the two other islands is Trach-na-neach, or Tracht-each, i. e. the horse's shore, situated as in his life (cap. 15).”—“Iarconnaught,” p. 83.

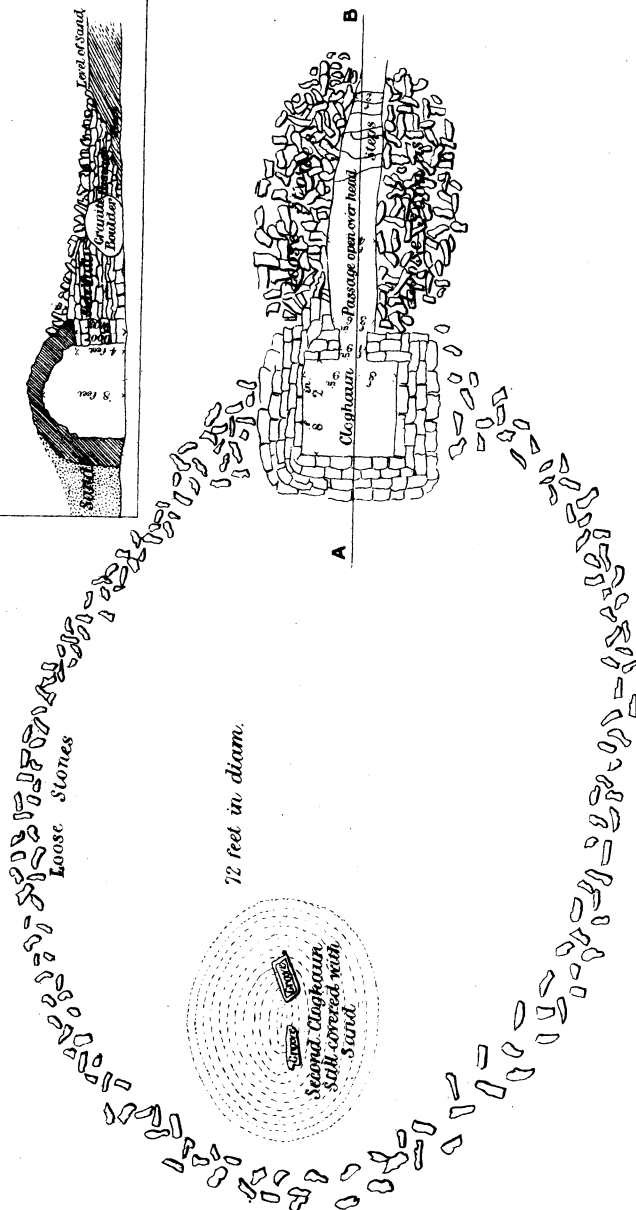
The Irish language has four terms expressive of different kinds of sand beach, or collections of sand. Traigh (Tráw) indicates the part between high and low water mark. Cladach commences at high water mark, and reaches from thence to the Dúirling, where it terminates. Dúirling is the ridge or summit above this, generally covered with water-worn stones. Dubhach (doo-ach) follows it, and is the name usually given to flat plains of sand, whether of great or small extent, but never approached by the tide. In these islands “Dubhach” is seldom employed, and Gúaradh (goo-ráh) is used instead; but this word properly means any detached or isolated sand bank; especially such a one as may be acted on or scattered by the wind.

Thus, we see there is but slight difference between the two words “dubhach” and “dabhach:” in rapid pronunciation this is scarcely noticeable, and in the genitive case, in which each word would be used in conjunction with “Port,” still less so, as both belong to the same declension and gender. From this it might be conjectured that “dabhach,” “tub or vat,” is only a corruption of “dubhach,” “a sand plain,” a name which exactly and truthfully expresses the characteristics of the locality in which this little beach of “Portdoibhche” was situated, and surrounded as it was by one level, extensive, and then unbroken plain of sand.

The mistake thus originated may have led on some fertile imagination to account for this singular appellation, and thus the legend of the miraculous transport of the “dabhach,” “vat or tun,” may have been invented.

A little to the east of this, again, we come to another small rocky beach, called by the natives “Cala na luinge,” “ship harbour or cove.” A tradition, but of comparatively recent date, is also connected with this place. It will be noticed shortly; but now we have reached the spot where the relics of by-gone days commence, and so we turn

SECTION THROUGH A. B.



PLAN AND SECTION OF A CLOCHAUN, ARAN ISLAND.

Drawn by M. Russell.

our attention to the most prominent, if not the most interesting of these remains.

THE CLOCHÁNS are two in number, and lie within a few hundred yards north of Cala-na-luinge. At a little distance they appear like two large mounds of loose, disjointed stones, half buried in sand; but on a nearer survey something like order, though of a very rugged and rude character, begins to be perceived, but it is not until we really stand upon the summit of the one nearest the Sound that it could be identified as one of those ancient structures denominated clocháns. The rounded, or beehive-shaped roof, as it is called, then becomes apparent. When the writer first saw it a few years ago, the greater part of this building was imbedded in the sand, nothing of it being visible except a few of the topmost courses of light flags forming part of the roof, and the horizontal ones stretched across the top, and covering all in. The lie of the stones, and the formation of the roof, however, proclaimed the character of the building. The second clochán is only distant a few yards from the first, lying in a straight line to the north of it. Externally it only presents a mass of ruins imbedded in sand with loose stones scattered over it. On the top, in the centre, lies a heavy slab of limestone, which, although rude, shows evident signs of having undergone some preparation in order to fit it out as a tombstone, for which purpose it was evidently designed, and also used to point out the spot where some lone stranger found his last resting-place. Round about this mound several small headstones are apparently observable. On the south-east side are two smaller ones of that description, placed, one at the head and the other at the foot of a grave. This clochán, as already remarked, is in ruins. The reason of its greater dilapidation may be accounted for by the following tradition still preserved amongst the islanders. It was related to the writer by a villager of Iarárna about fifty years of age, who stated, that he often heard his father (who died upwards of eighty years of age) mentioning it as a tradition received from his father, and often spoken of amongst them as having happened before his time; so that the occurrence to which it refers may date, perhaps, from one

hundred to one hundred and fifty years back, and is as follows:—A Spanish (some say French) ship was driven into Cala-na-luinge (whether from stress of weather, or any other cause, is not remembered), and all on board were lost. The bodies were washed ashore; but the islanders have been, it seems, ever averse to inter strangers, and especially shipwrecked ones, in their own burial grounds. Being, however, unwilling to deny them the rite of sepulture, they resolved to bury them in the great sand plain around them, and for this purpose opened the graves accidentally over the spot where the clochán lay entombed beneath the sand. They never imagined for a moment that a building of any description lay underneath; for the sand plain was at the time several feet higher than the tops of the clocháns. In digging down, they, however, disturbed the roof, which must have fallen inwards, and also the side walls, from which cause the building, when the sand was drifted by the wind from it about fifteen years ago, was found in ruins, a mere mass of loose stones imbedded in sand.

That this tradition is in the main correct there is now little or no room for doubt. Captain Rowan, while investigating the place, collected several detached human bones; and in the spot marked by the two upright stones already mentioned discovered an entire skeleton. Had the search been mainly directed to that purpose, or further continued, others might have been obtained; but sufficient proof was supplied, in what was found, of the truth of the story, without further search.

Two important facts, however, and of the greatest interest with respect to this locality, are furnished by the above long-remembered tradition. In the first, we see that the sand formed one great plain of from ten to fifteen feet in height, rising as it did when those bodies were interred there, several feet above the highest tops of the clocháns. The dilapidated state of the one in which they were buried, together with the tombstone now lying on its summit, fully attest this. The second is, that it is only within the past twenty years the sand forming this extensive plain has been swept away. Within this period, not only the clocháns, but also the other remains have been uncovered, and

become objects of observation. Before that time they were entirely hid from view, entombed beneath the sand, and consequently unseen and unknown.

On September 7, 1867, Mr. Thompson, of 95, Leeson-street, Dublin, and Captain Rowan, determined upon having the clochán nearest Cala-na-luinge excavated. To effect this, men were employed to clear out the sand with which it was filled; but during the process some of the top stones, when deprived of this support, fell in. Nothing but sand was found in the interior, which, when emptied, proved to be more capacious than what might have been expected from its external appearance. Its foundation rests on the solid rock, and is of a quadrangular shape on the inside, which form is retained until it reaches the height of four feet, when the beehive-shaped roof commences. It measures eight feet two inches by eight feet nine inches, and eight feet in height. It had neither chimney to emit the smoke, nor window to admit light. The door or entrance was narrow, being only one foot seven inches in breadth; the jambs were, however, perpendicular, and without that incline inward at top so observable in the other ancient buildings on the islands; they are also pretty well built, and the different courses of masonry are far more regular, and of a better construction than usually met with in clocháns. From the door there is a narrow passage three feet six inches in breadth (except in one spot where it widens out to four feet seven inches, in order to include a large boulder), leading outward, and enclosed by walls well built, of about three feet six inches in height. At the termination of this are six steps; the topmost one on a level with the side walls of the passage, thus forming an enclosure or alley, erected, no doubt, for the double purpose of a protection from the winds and storm, and also from the drift sand. The steps lead us to suppose the latter was the principal enemy to be guarded against. Outside this passage, through its whole length on each side, are piled large heaps of stones, as if forming an exterior defence.

From the west and east corners of this clochán a large circle of loose stones commences, which includes the second clochán within its circumference, but in close proximity to its northern extremity. This circle, which was doubtless intended for a defensive enclosure, in the same manner as the

passage leading up to the first one, was seventy-two feet in diameter. From the position of the two clocháns, and the circle surrounding them, taking in what may be called the back wall of the first one as part of the enclosure, it may be reasonably conjectured that they formed one establishment, connected by a covered passage with each other, as may be seen in some of the clocháns near the village of Cowrogh, where there is a whole assemblage of these buildings forming a little town, not inaptly called "Baile-na-Sean," or town of the ancient ones, which has been, until the present year, left unnoticed, not having been even marked on the Ordnance Map. The plate which faces page 111, lithographed from Captain Rowan's drawing, serves to illustrate the foregoing description.

The late Dr. Petrie, in his elaborate work on the "Round Towers," when describing these remarkable and curious structures, informs us that the Pagan clocháns differ in two material characteristics from the Christian ones. The former were round or oval in shape, and always without cement, while the latter deviated from that type, assumed the rectangular, at least at their base, and gradually introduced cement. It is to be feared this rule, at least with respect to their form of construction, will not hold good in these islands. The various stone cells surrounding the old fortress of "Dubh-chathair," although not covered in with the beehive-shaped roofs adopted in the formation of clocháns, are, however, esteemed as the most ancient of such habitations in the islands, yet they are one and all invariably rectangular. If Dr. Petrie's theory, however, be correct, these Iarárna clocháns are undoubtedly of Christian origin; and if the masonry of which they are composed is taken into consideration, they belong to more recent times than most of the others. If such be the fact, how can the accumulation of the vast plain of sand, not only surrounding them, but rising several feet above their summits, be accounted for? From whence, and by what agency was it driven there? To say the sand was excavated until the rock was reached on which their foundations were placed will not solve the difficulty, as we find the sand completely covering them to the extent of several feet. The boundary fences, hereafter to be referred to, were covered up in the same way: they can be easily traced out, some entirely de-

nuded of sand, others only a few inches above it, and these can be tracked in their progress until they entirely disappear underneath it. Then, again, we have the mortuary chapel of Endeus, beneath which it is said one hundred and twenty-five bodies of saints are interred, built on the surface of the sand plain, from ten to fifteen feet above the rock. This example before the eyes of the builders of the clocháns might lead us to suppose that if the sand existed there at the time of their erection, they would scarcely have undergone so much labour as to sink down to the solid rock merely to erect a clochán.

THE STONE FENCES.—These are simple stone walls used as boundaries to mark off and defend the fields and gardens enclosed by them. Some are double, a few single, and extremely well built, considering the kind of stones with which they were constructed. They are without cement, and the stones used seem to have been partly worn down by friction, though not to such an extent as those usually obtained on beaches; while others are surface stones, but not such as could have been raised in the vicinity of the walls. They are limestone, but none similar to the partially worn down ones are now visible on the shore. The fields partitioned off were of good size, but the soil must have been very shallow, as the walls rest on the solid rock; this they would scarcely do if any great depth of either clay or sand existed at the time of their erection. If the sand, until lately forming an extensive plain, had been there then, there would be very little likelihood indeed of the people being so very unwise, or so fond of useless labour as to sink down to the foundation rock, and then only raising the fences to about half the height of the sand plain. This would have been a procedure of such rare, and so foolish a character, that it need not be entertained for a single moment. We find the fences, some altogether denuded of sand, others with one side uncovered, and the sheltered side buried in it. In other places, where it has been only partially drifted away, the fences are seen with only a foot, or perhaps a few inches exposed; following these, we find them receding under the sand until they are finally lost to view; when digging down a foot or so

we again come upon them, but in all places they are found to rest upon the rock as their foundation.

The nature of the soil is difficult to make out, for in most places the now surface rock from which the sand has been swept away is quite bare, nay, even polished. It could not have been of clay, or of that gravelly kind underlying a great part of the surface soil in the islands. Either of these would have been too heavy and tenacious to have been swept away by the wind along with the sand, and certainly some remnant would be found here and there in the fissures and chinks of the rock if the soil had been composed of either kind.

That some soil existed is evident; otherwise stone fences would not have been made with such care on a soil-less rock. And as all signs of clay, or soil of a clayey nature are absent, it most likely was of that description called "muirbheach," a mixture of sand and clay usually found in different proportions, and generally very productive, especially when well manured. The greater part of the sand on the three islands partakes either more or less of this description. But in this locality the soil (judging from what may be obtained at the very bottom of the fences) was formerly of the best quality of "muirbheach" (mir-vach).

Some of the fences appear to have passed through Traghmhôr (Trá-wore), thus indicating that this tidal lake was not in existence at the period of their erection; although, in an old map drawn upwards of a hundred years ago, and copied from a still older one, the lake seemingly presents the same appearance and extent as it does now. This, however, cannot be the fact, as we shall presently see. Others of the fences run out apparently under the sea; at least they are traceable to low water-mark, thus showing the sea has encroached in this quarter upon the land.

TRAGHMHOR (TRÁ-WORE) is a large lake-like depression scooped out of the sandbank by which it was formerly surrounded on all sides. At the north-east end of the beach the sea worked out a channel through which, at spring tides, the sea rushes up and fills the hollow now known as

“Trághmhór,” or the great strand. Some few years ago the passage by which the tide enters was deeper than it now is, and was also enclosed on each side by high sandbanks. Small sail boats entered through it, and either received or discharged their cargoes from their brink. This they could not do at present, for on the north side of the channel the bank has been lowered, and partly washed away, while the south one has nearly disappeared through the united agencies of both wind and tide. Between the beach and lake, within the memory of some of the old people still living, a long stripe of sandbank of great height extended the whole length of the beach. It was reckoned the best piece of fattening land on the island; but it has been swept away, and a barren waste now occupies its place.

The southern point of this tidal lake is only separated from Port Daibhche by a narrow neck of sand. On the western brink stands the mortuary chapel of Endeus, and within forty or fifty yards of this, again, is to be found the third great object of curiosity which signalizes the locality.

Some of the stone fences already mentioned run through this lake; their direction is west and east. Their appearance here undoubtedly proves the non-existence of the water at the time of their erection. They, too, lay beneath the great sand plain; yet, in the map already referred to, we find that upwards of one hundred years ago the lake, according to it, occupied the same extent of ground it now does. But this cannot be correct, as the long stripe of sandbank already alluded to, stood, until very lately, between it and the beach. This has been swept away, and part of the ground covered by it has been added to the tidal lake of Trághmhór.

THE BED.—On the western brink of Trághmhór, about forty or fifty yards south of the mortuary chapel of Endeus, we come to a very curious old relic of bygone days. The most remarkable thing connected with it is its position. There are several others of the same kind scattered throughout the island, similar in shape and make, and also in the size of the flags with which they are formed; but these are all found on the surface rock, while the one at Iarárna lay imbedded under the often-mentioned sand

plain, which in this direction ran along from within a little distance south of the village of Killeany up to the very brink of Port Daibhche, in Gregory's Sound. Taking the bank close by on which the mortuary church is situated, as showing about the average height of the plain; this bed had twelve feet of sand in height deposited over it. Some of the villagers still remember the place before the wind began to sweep away the sand. They also recollect when the bed first began to make its appearance, and before the place was entirely denuded, often wondered what it could have been. They state, that not more than from fifteen to twenty years have elapsed since it was uncovered. When this occurred they, struck by its extreme likeness to the other beds, immediately called it "Leabuidh Diarmaid agus Graine," or Dermot's and Graine's bed.

It is about nine feet long, and enclosed on three sides. The ends face south and north, which is open on that end; the west side is formed of one entire flag, rather thin for its size, and is nine feet long; the south end is also of one flag; but the east side is formed of two, whose tops have been evidently broken off, as it is somewhat lower than the western one. The horizontal capping flags are wanting, and not to be seen near the place; however, they cannot be removed far, and may be yet found under the sand close by.

There cannot be the least doubt of this being an artificial building erected by man. The flags of which it is composed are large, and firmly planted on their edges on the solid rock, on which they stand erect. Had they been found in a mere confused heap, some room for doubt might exist; but as they are, this is not possible. They form an enclosure nine feet long by three and a half broad, and as many in height. Its exact similarity to the other beds ascribed to Dermot and Graine, in every particular, strikes the beholder at the first glance. These personages belong to the second or third century of the Christian era, and are closely connected with the mythology of the ancient Irish. From the legends associated with them, and the stories which have reached us of their time and doings, it would appear that some change or development had been effected by them, or in their age, in the ancient Celtic religion. Their disenchanting powers, their expertness and

ready ability in transforming individuals at will, by magic, into animals of various kinds, would lead us to suppose that they, if not the actual introducers, yet helped to propagate and extend a belief in the metempsychosis.

From a consideration of these ancient remains found in the locality—buried as they were until very lately under the sand—we are led to inquire, how or when this occurred. That the relics were "*in situ*" there before the deposition of the sand plain is evident. The depth of sand lodged on the rock, and the vast extent of the plain, forbid the supposition that it could have been wafted over from Killeany side. The sand there, which is also of great depth, preserves a level and uniform appearance; it, at least, has not been disturbed since Cromwell's soldiers occupied the castle of Arkin, upwards of two hundred years ago. An old stone called the cross (Cros an fhéuir), which then served as a boundary mark, still exists, and in the same position. Endeus' old church, which even in its present state cannot date back less than five or six hundred years (the original one a thousand years), has been built on the summit of the plain running into Gregory's Sound. The greater part of this has been swept away; but still the old church remains to testify to the extent and height of the plain. If at the time of its erection the bank was disturbed, or appeared likely to have been drifted away, it is not probable it would have been built upon. Whether the clocháns or fences already described are of very ancient date, it would be now difficult to say; but with respect to Dermot's bed, which is pre-Christian, there cannot be the least doubt. Since its erection the sand must have accumulated there, perhaps somewhere between its time and the building of the original mortuary church dedicated to the first Christian missionary, Endeus.

Captain Rowan's map of the locality represents, with sufficient distinctness, the position of the several old remains slightly glanced at in this paper. His sketch of the clocháns show plainly to the eye every peculiarity belonging to them. Their height, shape, the passage leading to the entrance of one of the circles enclosing the other, together with the graves found on it, are easily understood from the drawing. The several fences, the direction in

which they run, and the size of the fields enclosed, can be accurately gathered from it; and lastly, the position of the bed, its situation as regards Endeus' church, the sand plain, and the tidal lake of Trághmhór, are accurately marked down, so that the reader has only to glance at it in order to comprehend the locality and its antiquarian objects.

ON THE SESKINAN OGHAM INSCRIPTIONS, COUNTY
OF WATERFORD.

BY RICHARD R. BRASH, M. R. I. A.

SESKINAN is a ruined church in the parish of the same name, barony of Decies Without Drum, and county of Waterford. It stands on the townland of Knockboy, and is marked "Seskinan's Church," on sheet No. 13 of the Ordnance Survey of the county. The parish of Seskinan occupies a fertile upland plain lying between the Knock-Maol-Dùn mountains on the west, and the Monavulla range, a spur of the Comeraghs, on the east. It is about twelve miles from Clonmel, seven from Cappoquin, and nine from Dungarvan; standing on the farm of Mr. Gleeson, about three quarters of a mile north-east of Beary's Cross, which is on the high road from Clonmel to Dungarvan. I am thus minute in describing the locality, as I have been frequently at great loss of time and trouble in finding the whereabouts of similar monuments, owing to the defective and careless descriptions of even professed archæologists.

The old church stands in the north-east corner of the graveyard, which is of a quadrangular form, and enclosed by a thick fence of earth and stones, and of modern construction. The building, as will appear by the accompanying ground plan, is a simple quadrangle, standing east and west, being seventy-two feet ten inches in length, and twenty-four feet nine inches in breadth in clear of walls, which are three feet in thickness; the walls are all standing, and are built of coarse rubble work, the material being apparently field stones and small boulders; the quoins,